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Teaching has to have a less dogmatic approach which gives the mind leave to enter the larger field of knowledge where it can, in turn, respond with a more ~~basic~~ ^{larger} view concerning all information. Problems, in their teaching are less finitely presented and portrayed. One teaches the subject without a fence. By taking the fence away one makes the information more infinite without robbing it of its detail and its specific point of view.

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In other words teaching must first aim at general comprehension, ~~to~~ ^{must} begin considering the universal range of what it ~~teaches first~~ ^{presents} with the neutral attitude prior to creating a trend of personalized attitude. This does not need to be conditioned. It comes by itself. Everyone has by nature the individualizing trend ~~in him~~, and is a personality in his feeling and thinking. (A) → P 2

~~But because we races~~
individuality so easily deteriorate
is egoism + partialness of self, universality must also be encouraged so that this may not occur.

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When I learn about the characteristics of a race I must see the race ~~and its character~~ ^{as a group in humanity} ~~and its~~ peculiarity of culture so that the people about whom I study are not looked upon as a separation of nationality and a separation of culture from my own. There cannot be ~~any~~ ^{use} broad learning with a prior attitude of

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difference, ~~which~~ ^{comes from} ~~as~~ ^{comes with others} foreigners •
~~saw no more seeing men or~~ ^{also others} ~~than~~, with a eye ~~that~~ ^{at best} they do not belong to
the political, religious, or scientific or
artistic circles of which I am a member. If
I learn about them with this point of view,
my learning shrinks to the size of ego or
narrow mind and learning then ~~at best~~ comes
down ^{to} to the level of a sight-seeing expedition
by the intellect - a dexterous taking-down of
notes which is never able to touch at the
root of their being. Mind, ~~then~~, no longer
grasps ^{says} the detail, with its underlying universal
expanse but chases after facts which it narrowly
encloses in its personality. ~~and the personality~~ ^{which again}, in
turn, expresses it with a more or less narrow
attitude.

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When one turns to newspapers today, there is perhaps a tendency to despair of human nature but today, in our lesson, we shall speak of certain men whose lives point to demonstrate another lesson. We shall speak of the contributions of Pasteur; Koch, Ehrlich and others); men who have contributed greatly to human welfare not so much, perhaps, to in the science of medicine as in the philosophy of living.

~~The lesson today, cannot be taught directly but only hinted at, By discussing and familiarizing ourselves with what has been said and written about them, we cannot hope to acquaint ourselves dynamically and powerfully with the meaning such individuals actually represent. And this is because true knowledge cannot be either taught or learned without realizing it through the actual living; through conduct and behavior.~~

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In other words, to speak about a great man the greatness of a man may induce others as well as ourselves to worship him in the sense of emotional adoration. But to know what constitutes the essence of the core - of such greatness we must be great - or, at least, attempt to be great in our own conduct and in our own life.

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This is not done perhaps, by achieving a wordly reputation - by being thought to be great by others and doing all that one can do to attain such a response - but, men are primarily concerned, perhaps, by searching in ourselves for the truth which, no doubt, all great

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For this truth we must seek because from it springs that magnificent power of love which equips ~~them~~ ^{their own great souls} and may equip us with profound feeling and the endurance to be of service to mankind despite the violence of opposition which ~~may~~ ^{can} be hurled against them. ~~and much more also in heralds against us~~

We began with saying that we would study the philosophy of living of ~~these~~ ^{and all} men. Why did we speak of philosophy? It was because they had to be genuinely practical philosophers with the stamina and love to resist the hardships which were put in the way of ⁱⁿ their living and working. All philosophers, ~~which is to say~~ those who love wisdom for its own sake ~~are~~ are practical.

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So, if we can grasp the meaning and lesson of their lives, we see a difference between greatness which is not ~~not necessarily considered~~ to be found in reputation and the ambition for greatness which aspires thereto. It is not only the men who are ~~the~~ most spoken about that are great, but I feel deeply that ~~these very great ones of whom we are to study today~~ ^{that} ~~there is no finer~~ ^{about whom} would tell you greatness exists in all who would seek to render service for its own sake in whatever walk of life they may be found.

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So much, then, for the philosophy of ~~these~~ men. Now what about the more obvious knowledge that we have of ~~these~~ men? What were their contributions in science? How did they conduct their experiments? What were their successes? What were their failures? And then, let us return to their philosophy of living. How did this find a reflection in their work? Suppose we begin with Dr. Ehrlich. Perhaps we're best acquainted with his life and contributions. Inci-

In considering the nature of the sun, we may also begin our studies with the universal, or, the specific and finite fact. A universal approach does not start with the physical constitution and functioning of the sun, nor with its vastness of diameter or its distance from the earth; it calls, rather, for the usage of the sun in relation to man, for a consideration of why it is of interest to the beholder. For The sun, as physico-chemical storehouse of energy, lacks in universality whereas as conception of a conceiver, ^{and supporter of his life,} it is given a larger meaning and, not only that, but is more likely to stimulate interest.

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The thing is, the distance in question happens to be a finite fact which, stressed at the outset of a lesson, is devoid of interest to the child: it is standard for itself. All finite facts are alien to the interests of the child. They have a technical or professional use, the study of which should follow later.

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who robbed, first the German people, and then all of Europe, for
the sake of ~~their own~~ selfish power.

Teacher: Very good. And what, according to Shelley, is the fate
~~always meted out to~~ of such despots? (Discussion or meaning of "meted out").

Girl: "He ~~foretold~~ prophesied their doom. Any ~~madman~~ ^{dictator}, whether he rules
"An antique land" or a modern European nation, can never hope
to rule in peace. Soon, he must be destroyed and then all the
monuments, erected to his glory, must decay.

Boy: Yes, ^{That may be so} but a lot of us manage to ~~get~~ killed before the
dictator is "rubbed out"

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Teacher: That's true enough but let's not lose sight of the
fact, in these ~~discouraging and troubled~~ times, that no matter
how many of ^{us} the dictator kills, there will always be enough ~~hum~~
~~left~~, if history tells us the truth, to cherish humane ideals.
And ~~the~~ ^{that} ~~may attack~~ ^{can never destroy} ~~dictator~~, ~~can never touch~~ these ideals. Despite
temporary set-backs, life does go forward ~~in idealism~~. Thus,
in America, indentured servants have become ~~free~~ citizens.
The slaves, although too slowly, have been permitted to ~~become~~ ^{attained the status of}
freemen. In our practice, we ~~we ever more~~ adhere to the prin-
ciple that a man is ~~not~~ to be judged in terms of what he is;
not in terms of his ~~(financial status)~~, creed, color, or occupation.
We insist on education for all- a free education and not one ~~fix~~ ^{discussion & fit},
based upon hypnotic adherence to the ~~will~~ of a despot. So let
us not despair but remember ~~what happened to Ozymandias~~. And now,
~~I like someone to~~ ^{the face of} ~~for the class~~ can anyone ~~summarize~~ ^{and his works} ~~now~~,
what we have learned from the reading of
this poem?

Boy: ~~In my opinion~~ while
I should say that ~~dictators~~ may be temporarily successful
~~but~~ in the long run, dictatorship never ~~pays~~ ^{endures}. Ideals of democracy
always win out in the end.

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Teacher: Exactly. And let's not lose sight of that fact. Des-
pite temporary set-backs, let's not lose hope. ~~lets have vision and try to~~

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~~without~~ without sufficient care
without when we do our actions.
This lesson - I occupied myself at the root of things -
met up, during its course, the
conditions, material and
moral - (within the)
various

~~has~~ his own ~~act~~ This lesson doesn't fit in with the lesson, so it can never does we meet up, during its course, with about conditions, involving any aggregate (such as the or great decay back substances.

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but no
reason said on
or more as dictator
nation which falls
decay of the parts
the quarks
or
strong force
quarks and gluons
themselves cannot make too many
so and of other articles. And how
through their exposure what
real propaganda
to this instruction
font

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never
seen such things
man as doctors or on
action which falls strong
decay on the parts, quakes and cities "
the quakes themselves cannot make too man
but they can with the aid of other cities. And how
we be cities are very strong their ignorance which
makes them susceptible to special propaganda.
By not studying at the root this instigator
of strong hating the doctors you don't
coming into being who she
is myself have created division
from? division

This lesson does not strike at the root of
[things].
despotism. ~~for~~ It is only occupied with ^{the transciency of} certain
~~secondary~~ symptoms of a widely-dispersed neglect
of self-development, a neglect which brings about
conditions of unreason and violence which, though
concentrated in the person of the dictator or in
a few who rule, are also to be found throughout a
citizenry.

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foment nor wage war, but they can and do succeed

in doing both with the support of the people.

And how are the people won over? Is it not by appeals to their ignorance which makes them susceptible to specious propaganda? And what is this ignorance of the people if not their ignorance of the meaning and consequences of their actions?

In the presence of such ignorance, there can be no consciously enlightening self-discipline, no good self-government which, in turn, makes possible the good government of a state.

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